

PROPHETICAL PASSAGES,  
CONCERNING THE  
PRESENT TIMES,  
IN WHICH  
THE PERSON, CHARACTER, MISSION, &c. &c.  
OF  
RICHARD BROTHERS, *3185 / 1*  
*12/10*  
IS CLEARLY POINTED AT AS  
THE ELIJAH OF THE PRESENT DAY,  
THE  
*BRIGHT STAR TO GUIDE THE HEBREWS, &c.*  
SELECTED FROM THE WRITINGS OF  
JACOB BEHMEN,  
C. PONIATONIA, || SALIZARUS,  
KOTTERUS, || B. KEACH, &c.  
ALSO,  
THE REMARKABLE PROPHECY  
OF  
HUMPHREY TINDAL,  
VICAR OF WELLINGTON.  
TO WHICH IS ADDED (BY PERMISSION)  
SOME LETTERS WHICH HAVE BEEN SENT TO  
MR. BROTHERS.

London :

PRINTED FOR G. KNEAU, NO. 439, STRAND

1795.

PROPHETICAL PASSAGE

PRESENT TIMES

THE PERSON CHARACTER, MISSION, &c.

RICHARD BROTHERS

THE MIND OF THE PRESENT DAY



THE REMARKABLE PROPHECY

HUMPHREY THINDAL

OF WELLINGTON

SOME TESTS WHICH HAVE BEEN SENT TO

MR. BROTHERS

LONDON

PRINTED BY A. & C. BLACK, 10, ST. MARK'S PLACE, LONDON.

1852

## P R E F A C E.

**A**MONG the various descriptions of persons into whose hands these Extracts will probably fall, there is, perhaps one only on whom they will fail of making any impresson, namely, that sect who treat christianity as a romance, and deny the interference of Providence in earthly affairs, who would chain down the omnipotence of the Deity, and will not allow that he who formed the system is able to regulate its motions.

It would be absurd to attempt impressing on those who reject the scriptures, a belief of any book which immediately emanates from, and depends for support upon, those sacred records: but every thing which tends to confirm their faith will be acceptable to serious and devout christians who make the Bible their spiritual guide, and await the completion of the prophecies with resignation and awe.

Much obloquy has been removed from the writer of a "Revealed Knowledge of the Prophecies and Times," by the able and manly testimonies which Mr. Halhed, the member for Lymington has adduced in his behalf—many who formerly wavered have been happily confirmed in the belief of Mr. BROTHERS's inspiration, and still more have been adduced to bestow that serious attention on the subject which its importance so richly merits.

The



The testimonies of Mr. W. BRYAN, who is well known at Bristol, London, and other places, as a man of good life and conversation, with that of John Wright, who was commanded by the Spirit of Truth, and were fellow-travellers to Avignon in France, still tend to confirm; and yet farther to fix the public mind, and to deprive even the most forward of all reasonable cause for objection, the following predictions are brought before the public, which though written at different periods by persons who were utter strangers to each other's works, all concur in pointing out the present as the time allotted for the completion of the prophecies, and RICHARD BROTHERS, as the man in whose person they are to be fulfilled.

That these extracts are authentic may be fairly inferred from the style in which they are conceived, corresponding exactly with the literary compositions of their several periods, the original editions are still to be found in several of the capital libraries.

Much objection has been removed from the writer of a "Revealed Knowledge of the Prophecies and Times," by the able and many testimonies which Mr. Hatched, the member for Kingston has produced in his debate—many who formerly wavered have been happily convinced in the truth of his Brother's inspiration, and still more have been reduced to believe that serious attention on the subject which is important to every Christian.



EXTRACTS  
FROM  
MERCURIUS TEUTONICUS;  
OR,  
A CHRISTIAN INFORMATION,  
CONCERNING  
THE LAST TIMES;  
BEING  
DIVERS PROPHETICAL PASSAGES,  
OF THE  
FALL OF BABEL,  
AND  
THE NEW BUILDING IN ZION:  
GATHERED  
OUT OF THE MYSTICAL WRITINGS  
OF THAT FAMOUS GERMAN AUTHOR,  
JACOB BEHMEN,  
Alas TEUTONICUS PHILOSOPHUS

*Behmen (J.)*

*Despise not Prophecies. Prove all Things; hold fast that  
which is good. 1 Thes. v. 20, 21.*

PRINTED IN 1636.

London:

RE-PRINTED FOR C. RIEBAU, NO. 439, STRAND

1795.

EXTRACTS

MERCURIUS TRIPONTICUS

A CHRISTIAN INFORMATION

THE LAST TIMES

DIVERS PROPHETICAL PASSAGES

FALL OF BABEL



THE NEW

OUT OF THE MYSTICAL WRITINGS

OF THAT FAMOUS GERMAN AUTHOR

JACOB BENHEM

AND TRIPONTICUS PHILOSOPHER

Printed by J. D. B. in 1801.

Printed in 1801.

LONDON:

Printed for J. D. B. in 1801.

1801

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# MERCURIUS TEUTONICUS,

## A CHRISTIAN INFORMATION

CONCERNING THE LAST TIMES.

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*In his Letter to Mr. Paul Keym, concerning the last times, he writeth thus of Babel, [meaning England] and Zion, [Jerusalem and Asia] as followeth :*

**W**HAT concerneth *Babel*, how it hath grown, and how it shall again be destroyed ; is sufficiently manifest : the Destroyer is already on foot ; he hath begun a good while since ; however men will not see it.

Men cry *Mordio* [*Murder ; confusion to their enemies ;*] and yet there is no strange enemy, but it is the *Turba* [*wrath*] only, which hath grown up in the midst of *Babel* in her wickedness and unrighteousness ; that hath found the limit, and destroyeth only that which for a long time hath been naught [*selfish, useless*] which men at all times ought to have cast away ; whereas men should have honored and loved God and their neighbour as themselves ; there they have set up in God's stead the abominable covetousness, deceit, and wicked craft, under an hypocritical shew, and loved falsehood in the place of God ; and have made of the mystery an abominable reproachful *Babel* [*Blasphemous reviling, wherein men in a blind Cain-like envy, have cried down one another for heretics, and God's sworn enemies ; because they adore not their mental and verbal idol ;*] where men with sweet speeches, and blind-folded eyes have led us captive, even in very deceit, to the glory of the great whore ; so that she hath fattened her adulterous brat, and domineered over our body and soul, goods, and estate.

This bastard is now at odds with himself about the great prey and spoil, [*plunder*] and doth itself discover its own wickedness and great shame, so that we may plainly see wha



kind of good ever was in her, for the great wickedness which she hath committed doth plague her; and no strange thing; [*No foreign or outward enemy, but her own wickedness and hypocrisy, which hath enkindled the wrath of God in her, and given her over to a perverted, mad, unchristian fury, and blood-thirsty mind; whereby she destroys not her opposites only, but her ownself, and even that which she thinks to better and maintain*] whereby men may now see how her whoredom hath been manifold, and how the devil had beset us with manifold nets; and how one whoredom runs in the opposition to another, and are malicious, bite, and slay one another.

For the Great Pain is come upon her; and she shall now bring forth the great iniquity, wherewith she is fully pregnant; and therefore she cryeth out, because of her woeful smart; and she speaketh of the child, which she shall bring forth, viz. of murder, covetousness, and tyranny; she uncovereth her fair feature as she is in the heart: now he that will not know her; for him there is no remedy.

The Revelation saith, *Go out from her my people, that you may not be partakers of her plagues*; for she hath filled her cup full with abominations of her whoredom, in the anger of God; them she shall drink out, and thereby be forced to burst herself.

And this is that which I say of *Babel*; that she is a whore, and shall suddenly break in pieces, and no stranger shall do it; the spirit of her own mouth doth strangle her; her own turba destroyeth her; she crieth for vengeance and murder upon heresy, and yet she doth it not for God, but for her adulterous Brat; otherwise, if she did it for God, she would enter into his command, and will of love; where Christ saith, *Love one another, for thereby men shall know that you are my disciples*.

The kingdom of God stands not in any war or revilings, or in an outward shew in delicious days; herein the children of God are not to be found, but in love, in patience, and hope, in faith under the cross of Christ, there groweth the church of God to the holy Ternary, *i. e.* a new angelical MAN hidden in the old; and this is my certain knowledge briefly comprized concerning this article. In my writings you may see further of it.

Secondly, concerning *Zion*, I say according to my knowledge as the spirit sheweth it to me, that there shall surely come an ending of the deceit; and *Zion* shall be found, yet only of the children of faith; not in general, as if no wicked man should remain.

For the Oppressor shall be a cause that *Zion* is born, when  
men

men shall see how *Babel* is an whore; then shall many children be found in *Zion*, and seek the Lord; but the Oppressor shall dog them at the heels, and cry them down for heretics, also persecute and put to death, and exercise their faith! and where one is killed, there shall ten, yea an hundred rise up in his room.

But in general *Zion* [*the present state of Asia*] appeared first in greatest misery; when *Babel* [*England*] breaketh, it shall stand desolate and miserable; and then the children of *Zion* shall say, How hath the Lord forsaken us! come, we beseech you, let us seek his face: ah! let us depart from strife (war and contention) have we not alas! made our country desolate? is not all provision spent? are we not brethren? wherefore do we fight? we will enter into one love, and seek the Lord; and no more fight and destroy ourselves: we will be content; are we not here altogether strangers and pilgrims, and seek our native country?

In this time verily a *Zion* shall be found, and the heaven shall give its dew and the earth its fatness; but not in that manner as if wickedness should be wholly done away, for it shall continue unto the end; of which Christ saith, *Thinkest thou that when the Son of Man shall come, that there shall be faith upon the earth?* And although the children of *Zion* shall have a fiery deliverance they shall remain maugre the will of the devil, insomuch that God will work great things, as at the times of the apostles, yet it endureth not unto the end; *For as it was in the days of Noah, when he entered into the Ark, so shall the coming of the Son of Man be, as it is written.*

But that the Holy Ghost shall be in the hearts of the faithful in *Zion*, I acknowledge and know it; for *Zion* shall not be from without, but in the new man; it is already born, he that would seek it, let him seek himself, and depart from the old Adam into a new life, and he shall find whether Jesus be born in him.

If he finds it not, let him enter into himself, and so he shall find *Babel*, and her workings in him: those he must destroy, and enter into God's covenant, and then *Zion* will be manifest in him; and he shall be born with Christ in *Bethlehem Judea* [*under the cross; in disrespect and disesteem of the world,*] in the dark stable; not in *Jerusalem* [*not in the outward pleasures of the flesh,*] as reason fain would have, that Christ should be born in the old ass, the old ass must be a servant, and serve the New Man in *Zion*, &c.

*This wonderful prophesy following, was written in a Postscript to a Letter dated the 20th of February 1623.*

**T**HE tribulation and destruction of *Babel* [*London*] approacheth with exceeding vehement haste; the storm ariseth upon all the coasts: there shall be an exceeding tempest; vain hope deceiveth: for the destruction of the *Tree* draweth near, which is known in the wonders.

The homebred [*domestic intestine*] fire hurteth its own native country; righteousness and truth are beaten down, great sorrow and perplexing sadness do force themselves up.

Men shall mourn for an empty ruinous old cottage, which is of no importance to salvation; and they shall be enraged for that nest wherein satan hath hatched his young [*pride, covetousness, envy, wrath, and all falsehood, under an holy shew of religion.*]

The Tower of *Babel* is found to be without foundation; men suppose to hold it with props, but a wind from the Lord overthroweth it.

The hearts and thoughts of men shall be discovered; for there cometh a trial from the Lord, whereby the mouth-christian \* shall be laid open in his false heart and soul, as a reed that is shaken by the wind, seeing his heart is wavering, now here, now there, because his false ground is revealed.

Many shall betray themselves, and through hypocrisy, ruin both body and goods. Hypocrites and mouth-christians shall quake for fear, when the false foundation shall be discovered.

The oriental beast [*the Turk shall turn a true christian*] getteth a human heart and face; and ere this cometh to pass, it helpeth to tear down the Tower of *Babel* with its claws.

In the darkness of the North ariseth a Sun [*meaning the now revealed Prince of the Jews*] which taketh its light from the sensuallish properties of the nature of all beings, from the formed expressed, re-expressing word; and this is a wonder, at which all nations shall rejoice.

An Eagle [*the Emperor of Germany*] hath hatched young lions in his nest, and brought them prey, till they have grown great, hoping that they would again bring their prey to him; but they have forgotten that, and take the eagles nest, and

\* Titular, verbal hypocrite, the Cain-like christian, who persuades himself from a blind faith, that none is accepted with God but himself, and such as he is, the demure and devout pharisees; but his false bottom will come to light, mangle his many words, and swords.



pluck off his feathers; and in unfaithfulness bite off his claws, so that he can fetch no more prey, though he should starve for hunger.

But they fall out about the eagles nest, and tear one another in anger; until their anger become a fire; which burns up the nest\*: and this from the Lord of all beings.

If the rich and potent did know upon what his foundation stood; he would enter into himself, and look to his end.

The sun giveth to many a thing life, and also to many a thing death.

Thus they that lie still in self-will; as the child in his mother's womb: and lets its internal ground (whence man hath its rise) to lead and guide it; the same is the noblest and richest upon the earth.

The postilion, arising out of the ground of nature, cometh, and carrieth a sword over the earth; and hath six winds for his assistants, which for a long time have ruled upon the earth; these destroy the postilion's sword by the manifestation of the seventh wind, which they at all times have held hidden in them, but by reason of the postillion's power, they must now call and manifest to him.

Which seventh wind, a new fire revealeth, whence a GREAT LIGHT shineth forth; and at this time shall the fountain of grace flow forth, and the distressed shall be refreshed.

However, at present all is in *Babel*, and there shall a great rent be made; yet let no man despair; for as God helped the children of *Israel* with consolation in the *Babylonical* captivity, and sent them prophets: even so shall now also Lilies grow in the midst of thorns; and this is wonderful.

Also no man need think, that even now the whole destruction on the city *Babel* (*London*) shall come to pass; there shall verily be an exceeding great rent; such a one as men now do not believe; for the antichrist is not wholly revealed; though verily in part.

Men shall suppose that they have wholly rooted him out; and after some sorrow, great joy shall follow; and they shall make laws, and covenants, together with severe sharp articles of religion; yet for the most part, for the advancement of their honour, and might; and men shall suppose that the holy Spirit of heaven speaketh; and now there is a golden world, yet it sticketh full of God's anger, and is still in *Babel*; and the true essence of the right life in Christ, is not yet therein.

\* Destroying the power of the Emperor by internal commotions.

Also the rider on the pale horse [*death by sword and famine*] shall come after, and cut off many with his sickle; yet in the mean time, the Lilly springeth in the wonders, against which the antichrist shall raise persecution, even then cometh his end; for the appearance of the Lord terrifieth him.

And then *Babel* burneth up in the zeal and anger of God; and the same is wonderful! of which I have no might to write more plainly; yet at that time my writings shall be very serviceable; for there cometh a time from the Lord, which is not from the starry heaven.

Blessed is he that seeks the Lord with full earnestness; for he shall not be found in the history, but in true affiance, and in the right internal resignation into the life, and into the doctrine of Christ; therein the Holy Ghost shall appear with wonders, and powers, which *Babel* at present in her inventions doth not believe; yet however, it certainly cometh, and is already on foot, yet hidden from the world.

I have now found a precious jewel, which might do you service, not only for the soul, but also for the body, and be profitable to your patients.

If men would labour in Christ's vineyard, then might God verily, even now at present; give us such a sun-shine, that should warm the apothecaries shop, of which many honest people have been a long time desirous; which sun-shine would drive away the smoke in *Babel*, and be a refreshment to the children of Christ in their oppression and misery.

But in truth, men will be so ungodly, therefore it shall first *horribly rain and hail*; insomuch that the earth shall quake, and drown *many thousand souls in the water*.

I would here very gladly mention somewhat unto you, but at this time it may not be; be pleased to consider the storm towards the east, that towards the north is not far from it; in the south there is a great smoke, so that it biteth the eyes of those towards the west.

No man need say, when the storm passeth by, that this man, or that man is righteous before God, it shall go well with him, because of his religion; the anger of God is in-kindled in all, and they are all alike before him in respect of their religion and knowledge, while the one liveth like the other.

The most High sweepeth out one besom with another, yet there springeth a *Lilly* to all nations, happy are they that apprehend the same.

The thirsty soul shall in no wise say, the Lord hath forgotten me! as little as a mother can forget her child, and albeit she should forget, yet the Lord hath not forgotten his  
poor

poor exceeding distressed Christendom; he hath noted her in his wounds pierced through with nails; his light shall shine from the east unto the west for a testimony unto all nations.

From the south standeth a Lilly towards the north, whosoever obtaineth the same for a propriety, he shall sing the song of God's mercy; and in the same time the word of the Lord springeth as grass upon the earth; and the nations sing this song of *Babel* in one harmony, for the beginning hath found the end.

Think upon my dark sayings; for I might not do it better at this time, seeing that men have only sought after pride, and covetousness, and despised the mirror of anger; and have not at all repented; therefore they work iniquity with iniquity, until iniquity devours itself, and the wrath of God well satiates itself.

Human reason shall be here able to hinder little with its consultations, but blow up the fire and give further occasion.

God was good before distress; but seeing men forsake God, thereupon followeth distress and scorn.

Let every one consider, and have a care of himself; yet he that shall not seek and defend himself, shall be sought and defended.

Concerning their desire about the affairs at (*Prague*,) where I was present at the coming of the new king (the same into *Sagan*, you have understood, that it is already done!) he came in at the fort upon *Retshin* of *Shlan*, and was received of all the three orders with great solemnity; as the custom hath been formerly among all kings.

I exhort you to heed well what the prophet *Ezekiel* hath written in the 38th and 39th chap. Whether the time of the gathering together upon the seven mountains in *Babel*, be now at hand, especially in respect of the seven *Berger*, who should get help from the Turk, and very easily come to the *Ryhne-stream*.

Where then the great overthrow of the children of *Babel* may come to pass; where two great rods of God shall appear; the one by war, the other by mortality; in which *Babel* shall be ruined, sheweth the spirit of the Lord in all those who have prophesied before us.

Although I account the election of a right *German* emperor, must be yet a little while deferred, and in the mean time, great war [*This is come to pass in Germany*] and contention; also desolation of many cities, strong holds, and potent countries shall follow, so far as even now is the right time,



time, of which the spirit prophesieth; which we do not so punctually understand.

For a thousand years before God, is as one day; the spirit seeth all things nigh at hand: then supposeth the false reasoning man, that it shall be instantly, yet it stands in Gods counsel.

However, we know for certain, the time of the city *Babel* to be very nigh, and it appeareth to us as if the time were even instantly at hand, whereas yet we cannot fully apprehend the counsel of God; but as a pilgrim, that is a day in a country cannot learn all, even so it is with us; for God keepeth the time and hour to himself, and yet sheweth by his spirit the wonders that are to come.

But seeing God hath promised by the Prophets (especially in *Joel*) that he will pour forth his Spirit in the last days upon all flesh; therefore the time is to be considered.

I say as I have known it, that whosoever at present will die to himself, him shall the spirit of the Lord, according to *Joel's* prophecy apprehend, and manifest his wonders by him; therefore if any be in earnest, he shall find it by experience.

Yet let every one be faithfully warned, that if the light of God do arise in him, that he continue stedfast in great humility, in resignation, namely, in the death of Christ, &c.

I give you out of good affection to know, that this present time is seriously to be taken into consideration; for the seventh angel in the Revelation hath prepared his trumpet; the powers of heaven be in peculiar motion; moreover, both gates stand open, and light, and darkness are in great desire; as every thing is taken, so shall it go in.

At what the one shall exceedingly rejoyce, the other shall mock at it; whereupon followeth the sore and severe judgment upon *Babel* (*London*.)

Happy are those who are comprehended under the sound of the trumpet, which hath already sounded; for there cometh such an earnestness after, that *Babel* and (her) convention,\* together with all pride, ambition, fallhood, and unrighteousness, shall drink an earnest draught; and even that which she hath filled, &c.—

It is known (to me) that the time is nigh, and at hand, that the contentions about religion shall enter into the temperature; but with great ruination of the false kingdom in *Babel*, that hath set up itself in Christ's stead, together with other great

\* Convention means the English Parliament.

alterations; concerning which, although men perhaps will hardly believe me, yet in a short time shall appear, &c.—

Every age hath had its seekers, who have sought the mystery; but it hath been a long time very dark in *Babel*.

Now for these two hundred years, it hath begun again to be manifest, in that the fall of antichrist hath been foreseen; and men have begun to storm *Babel* on one side; but her strong tower standeth still fast; indeed the whore hath been somewhat discovered, yet her beast hath but grown the more lusty.

Therefore there is yet a wonderful time near at hand, wherein all things shall be altered; many great mountains and hills shall be made a plain; and a FOUNTAIN shall flow out of *Zion*, wherein the afflicted and distressed shall drink, and be refreshed.

And they shall be guided to the fresh pasture by one only \*crook; and the shepherd shall rejoice with the sheep, that God is so gracious.

At that time silver and gold shall be as common, as in Solomon's time; and his wisdom shall govern the whole earth; this is a wonder.—

If the world were not so blind, it might know the wonderful being of God in all creatures; but now that it doth so rage, and rave; it doth it wholly against itself, and against the holy Spirit of God; at whose light they shall once be astonished; they shall not hinder the son, [the revealed prince of the Hebrews] which the travelling mother bringeth forth in her old age; for this the heaven declareth.

God shall enlighten him [make him glorious] against all the raging, and raving of the devil; and his light [splendour and glory] shall reach from the east unto the west: I write not of myself; for I only foreshew that this is at hand and shall come.

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*In his consideration upon the Book of Isaias Steefel, prophesieth concerning Babel and Zion.*

**T**HAT the author mentioneth, that this carnal *Babel* shall fall, and a fountain arise in *Zion* out of the true *Jerusalem*, is truly so; and the time is already come about

\* Crook, means the leader of the Jews: the shepherd is also. The sheep, means the people.

that break in pieces what is grown up of (and to) itself without divine order; for it hath attained its age, and limit; the beginning hath found the end: the middle shall be manifest; against which no fighting, or defending availeth; but seeing the child of sin and perdition doth so rage against it, it must therefore ruin its own self in its rage.

But if it would enter into the beginning, it should then remain; and its wonder would only appear; but being it is grown up in pride, covetousness, envy, and in all manner of iniquity, and cunning mischief; for what use shall this evil beast be? it is not fit for the sacrifice of God; also it will not be converted, that it might get an human heart.

Therefore the Lord doth proclaim, that his children must go out from it: for the Lord will terribly *shake the earth*, and *overthrow Babel*; and a fountain shall flow out of *Zion*; to refresh the thirsty soul; for the miserable shall be refreshed, and eat in his own pasture.

The oppressor shall be destroyed; yet thou shalt rejoice a little while; for thou art naught from thy youth; and only seekest the limit in the wonder; as thy beginning was, so shall also thy end be; he that is blind will not see this, but sleep till the day dawn.

Christ said; *Doest thou think that when the Son of Man shall come, that he shall find faith upon the earth?* Therefore the time of the end is an evil dreggy settling: and it will not be mere *Zion*, save only in the sanctified children of Christ: for the beginning, and the end be just like one another.

The wonders were in the beginning manifest with the high tongue; and the signature was perfectly known; this cometh again at the end: but we understand also thereby a good, and an evil time, when the gates of all the three principles shall stand open; as we likewise see this in the beginning by *Cain*, and *Abel*; therefore let every one have a care what he speak, teach, and write; for all things shall be proved by the highest tongue.

But when we speak of the temple of Christ, and of the fountain flowing out of *Zion*; we do not mean a place in one country only; for the temple of Christ is every where; we understand, among all tongues and languages: Albeit in one place the tongues shall be brought to an higher degree than in another; all according to the property of the people; according as the spirit is in man.

For the temple of Christ is within us, we must hear Christ teach in us; if Christ teach not in us, then is all outward lip-labour to no purpose, and spoken into the air.

Therefore let no man think, that it will so come to pass, that



that men shall come, and perforce teach and drive in the holy Spirit into men; no; it is said, *To day when you hear the voice of the Lord, harden not your hearts and ears: wait for no other time, for this is the time of your visitation.*

Incline your ears and hearts to the temple of Christ, in you; cast away your abominations, and false will from you, and bring your will with earnestness through Christ unto the Father, and purpose never to enter any more into the iniquity, viz. into pride, covetousness, envy, anger and falshood; regard not the highness of this world, and humble yourselves under the hand of the Lord, and in love towards the needy. &c.—

Loving brethren; do not jest at it, and hold it for a fiction, it is known in the sacred Ternary, in the pure fountain out of *Zion*: Let no man wait for a golden time; when the holy Spirit shall press (or breath itself perforce) into the bestial will of the hardened and obstinate, that will only live in the lust of the flesh: O no; this cometh not to pass.

He that will hear the Holy Spirit teach from the mouth of another, he must before bring his will into the Holy Spirit; even then the Holy Spirit teacheth to him inwardly from the mouth of another. This we see on the day of Pentecost, in those that heard St. *Peter*; those whose will was bent inward, and desired the kingdom of God; in them the Spirit of Christ preached from *Peter's* mouth; but those whose spirit was bent into this world, the Spirit passed over; who said, *the men are drunk that they so speak.*

The time is already, that *Enoch* teacheth, and *Noah* proclaimeth the deluge; there is no other mark or sign, save the sign of *Elias*; [*the revealed Prince of the Jews, whose warnings have been made known some time.*] what doth the world gape at so much, and suffer its ears in vain to be filled with the stars [*or astrological stories*], all is to no purpose.

Whosoever will enter in with *Zion*, and praise God in *Jerusalem*, he hath now an acceptable time: the seventh trumpet hath already sounded; the well-spring of *Israel* is open: only let no man think, that the sound of the trumpet shall come from this, or that place; for as the lightning ariseth, and shineth to the east, even so from the beginning to the end is the coming of the son of man.

Let no man expect only the outward prophet, he appeareth inwardly in the spirit; the outward man will not know him, for he standeth in the number of the crown, and preacheth in the mystery: He is already known, and found; he that desireth to see him, let him seek him in himself, and let *Babel* go; he shall find him, &c.—

From

From AURORA. Page 204.

**L**O! I tell thee a mystery: it is already the time, that the *Bridegroom crowneth his bride*; guess where lyeth the crown towards the *North*; for amidst in the sharp astringent quality, the light becomes clear and shining; but whence comes the bridegroom? out of the midst, where the heat produceth the light, and goeth towards the *North* in the astringent quality, where the light becomes clear and shining: what do they towards the south? they are fallen asleep in the heat; but a tempest shall rouse them up; between these many *shall have a terrible death*.

What do they of the West? their bitter quality will blend itself with the other; but when they taste the sweet water, their spirit becomes meek. What do they of the East? Thou hast ever been an haughty Bride, born in the beginning: thou thoughtest thyself to be formerly too fair; thou livest with [or like] the rest.

Know that a *Lilly* blossometh unto you, ye Northern countries, if you destroy it not with the sectarian contention of the learned; then it will become a great Tree among you; but if you shall rather choose to contend, than to know the true God: then the ray passeth by, and hitteth only some, and then afterward you shall be forced to draw water for the thirst of your souls among strange nations.

If you will take it rightly into consideration, then my writings shall give you great furtherance and direction thereto, and the *Signate-Star* above your pole shall help you, for its time is come about.

I will freely give you what the Lord hath given me, only have a care, and employ it aright: it will be a witness for you against the mocker. Let no man look upon my person; it is a mere gift of God, bestowed not only for my sake, but also for your sake, and all those that shall get to read them.

Let no man gape any longer after the time, it is already come about: whom it hitteth, him it hitteth; whosoever waketh, he seeth it; and he that sleepeth, seeth it not: the time is appeared, and will soon appear; he that waketh, seeth it; many have already felt it; but there must first a great tribulation pass over, before it be wholly manifest; the cause is, the contention of the learned, who tread the

cup

cup of Christ under foot, and contend about a child, that never was worse since men were: this shall be manifest; therefore let no honest man defile himself with such contention; there is a fire from the Lord therein; who will consume it, and himself reveal the truth.

Therefore let this be told you, ye Jews, Turks, and other nations; ye need not look for any other, there is no other time at hand, *but the time of the Lilly*, and its *sign is the sign of Elias*: therefore take heed in what spirit you live, lest the fire of anger devour and consume you. It is high time to cast *Jezabel*, with her whoredoms out of the house, lest you receive the wages of the whore; and as you revile one another, so you devour one another. Truly, if these contentions (and selfish courses of oppression, and hypocrisy) be not suddenly stayed, the fire will burn out extremely upon Babel, and then there will be no remedy, till the anger of God eat up and consume all, whatsoever is in it.

Therefore let every one enter into himself, and not speak concerning others (laying the blame upon them only,) and account them false; but look that he turn himself, and see, that he be not found in the anger of the Devourer; else if he should say, ha! ha! look how Babel burns, then must he also be burnt; for he is fuel for that fire; and whosoever feeleth a thought in himself, that doth but wish for the anger (or the heavy judgment of God to destroy others) that (thought or wish) proceedeth from Babel.

Therefore it is very hard to know Babel; every one supposeth that he is not in it, and yet the Spirit sheweth me that Babel encompasseth the whole earth; therefore let every one look to his own ways, and not hunt after covetousness, for the Oppressor destroyeth it, and the Stormer consumeth it. No man's wise counsel helpeth any more; all the wisdom of this world is folly, for the fire is from the anger of God; your wisdom will turn to your hurt and scorn.—

The Spirit declareth, that if you do not leave off this contention\*, you shall have no other sign given you, save the sign of ELIAS in FIRE; in zeal, for the zeal shall devour you, and your contention must devour your own selves; you must be forced even quite to consume yourselves; (therefore are you not mad?) are you not brethren, all in Christ? If you did converse in love, what should you need to strive about your native country in which you dwell? O! leave off,

\* About your opinions, ceremonies; your wolves in sheeps clothing; and your god Mammon.



your countenance the light of God; and ye are all found to be in the day breaketh: how long will you keep company with that adulterous whore? Arise, your noble virgin, adorned in her orient garment of pearl. She weareth a Lilly, which is most delightful; become brethren, and she will adorn you indeed; we have really seen her, and in her name we write, &c.—

Hearken all ye, who call yourselves the apostles of Christ: hath Christ sent you to war, and stir up contention, that you shall fight for temporal goods, and outward might and glory? Is that your authority (*John 20.*) when he gave you the sword of the Spirit, did he command you to do so? Hath he not sent you to declare and proclaim his peace, which he hath brought unto us? What will he say, when he shall see that your apostolic heart hath put on armour? and that you have stirred up and provoked your worldly kings and princes to the sword and war, and have given them free leave out of christian liberty? Shall he find you thus acting in his service? do you as the disciples of Christ?

Are you not become the apostles of God's anger? Whither will you betake yourselves with your shame? Do you not see that you are turned perjured, treacherous, and adulterous to Christ, who taught you peace? Where is your christian virginity? (Where are your evangelical fruits? Where is your love and righteousness? your patience and meekness; your exhorting to the ways of peace and piety, love and holiness, with long suffering and forbearance. Is not the true and sincere way to the new birth made only a dark historical lip-labour; an outward application of a promise. How hath the world traced themselves in a maze of their own fancies, and enslaved their noble minds to your hypocrisy? Where is your self-denial? your powerful prayer and faith? your rendering blessing for cursings, praying for persecuting; your overcoming evil with good; think upon your account at the last day, and now amend.)

How you will be able to stand here, ye high schools and doctors! even all of you, who have set up yourselves in Christ's stead, and have so proudly wrangled about Christ's cup; also about Christ's doctrine and honour, that you have provoked, and put on the princes of your land, (who are the ordinance of God) to war and blood-shed; for a few words sake, which you yourselves have forged?

Where is Christ's teaching, and spirit of love, who said;  
*Love one another, for thereby men shall know, that you are my disciples?*

*disciples?* Where is your love? Look upon your bloody in-  
stigations, wherewith you have enticed men to battle, and  
have led the world astray from love and unanimity.

Ye have made rents and divisions; so that Kings have been  
at variance and enmity for your pride sake in that you have  
*wrested* the words of Christ, and have not regarded, whe-  
ther you have had Christ's spirit and will, or no; and there-  
fore you above all others shall give an heavy account; for  
you have known the will of the Lord, and have not done it,  
you have run and thrust yourselves into Christ's office,  
merely to get profit, favour, and honor: you have not re-  
garded the spirit of God; therefore the spirit calleth you  
Babel, a confusion of all those that live.

You have set the whole world at odds, and whereas you  
should have taught them love, you have taught them conten-  
tion and strife; so that one brother hath hated and perse-  
cuted another for your Fable's sake. Oh! how is the name  
of Christ dishonored for your contentious sake: Whether  
will you betake yourselves, and where will you abide?  
when this shall be set before your eyes, and the whole world  
cry, wo, wo, to you:

Ye great scholastique rabbies and masters, who have the  
pre-eminence; let it be told you, there cometh ONE here-  
after, that will *Baptize you with the FIRE OF ANGER because*  
*you do deny his power*; ye have a very heavy account for  
Christ's testaments. Will you not depart from your con-  
sultations, and enter into the temple of Christ? then you  
must be wholly cast away.

There were very many of you in former times; (for you  
encrease, and provide for yourselves, and not for Christ's  
office) but ye are grown very thin in Germany, where there  
were a thousand, there are scarce now an hundred; will you  
not yet desist from your human wit and inventions? then  
God will cast you out; so that where there are now an  
hundred, there shall not be ten, yea not so many. Arise,  
awake from your sleep, lest you be hurled down in perdition  
into the abyss.

Ye say, that we mock you; but it is serious; there is one  
that mocketh you, him we know; he sheweth us this; he  
shall soon awake; be not so secure: think upon it advisedly;  
for no man taketh any thing to himself, except it be given  
him. This is not spoken in vain.

Oh thou lovely and worthy Christendom! mark I pray,  
do not say; if our teacher will not lead us aright, let him  
look to that: ah! no, it concerneth you; it hazardeth

body and soul. The worthy christendom is brought out of all apostolical orders, and virtues, into human institutions, and injunctions. And in Christ's kingdom, there is a stately kingdom set up in hypocrisy, both in baptism and the Lord's supper.

They have added ceremonies; oh! but had they held the right faith, and understanding, and shewn men the way of God in the regeneration, (or new birth) had they but shewn them the clear countenance of God, they would have departed from their sins, and entred into a divine life:

But thy wit, oh! thou whore, hath blind-folded all; if God had not opened my eyes, how should I know thee; I should yet also adore thee; but the world shall seek thee, and at last find thee. Even then *Europe* shall be a crown, *Asia* the husband, and *Africa* the country; and a PLAIN SHEPHERD shall govern us; if thou understood this, thou wouldst enter into thyself; but thou shalt be blind till thou art paid: as thou hast filled grievance, so shall thou drink out pain; for thou hast made it too great, and art a wild tree, and shalt be broken down; there is no remedy; thy own anger doth hurl thee down: for thou art weighed, and art found to be too light; saith the Spirit of the great wonders.

What dost thy knowledge avail thee, the devil knows likewise that which thou knowest, but he doeth it not, and so doest thou, and therefore the kingdom of God remaineth hidden to both of you; *thy knowledge is thy snare* which captivates thee; wert thou plain and single hearted, thou wouldst not be so proud; what doth the simple know of flattery and deceit, if he learned it not from the wit of the Turba; thou sayest, we bear forth God's will, and teach it, Art thou not Cain, who daily killeth Abel. Behold thyself aright, thou art even he, Abel lyeth at thy feet, but thou art that wicked beast that trampleth upon \* Abel, and oppressed the low and miserable, and thou esteamest the simple as dust, and yet thou devourest his sweat, and filleth thyself with deceit; without ground, how canst thou then say here is the church of Christ, O thou that art a Babel, a city of whoredom and falshood.

Again he says in another part,

The sixth kingdom beginneth after the death of the Apostles and continueth with its outward government even to Mount Zion, 'till TRANSLATED ENOCH doth again appear in spirit and power, for Enoch is the prophetic root and holdeth in his dominion Noah, Moses and the

\* Upon the sincere love and humility of Christ, and all those that would practice it.



sword of Elias at the end of the first time, the outward Jared falleth and with him the same outward building the city of Babel.

The time when the threefold cross doth open and declare itself in the voice of *Enoch*, being a manifestation of the Holy Trinity, to make known the same similitude in all visible things, moreover it denoteth the conquest of the sword of the cherubim in Babel, when the force and authority of the city of Babel turns its sword with the point downward. Thirdly, it denotes the great ROD and punishment upon Babel, which ROD doth mightily elevate its power on high. Fourthly, it denotes the wrathful enkindled fire of God's anger which shall devour the sword and rod—this will be the end of the sixth time—the threefold or triple cross doth betoken the time when this shall come to pass, when the kingdom of Christ doth attain such a number, then is the sixth time wholly past.

The seventh begins with *Enoch*, the prophetic mouth who declareth, and layeth open under all the six times the secret wonder of God what should be done, and goeth along under Noah, Abraham, and Moses veil, even into the kingdom of Christ, where this same prophetic spirit is translated in the Spirit of Christ 'till the end of the sixth time, then he manifests himself in the number of the triple cross, when the threefold cross manifests itself, then stands the right triple crown upon the cross; even then the *Enochian* prophets mouth doth express the great wonders of the triple cross, that is, he *speaketh no more in types and parables*, but sheweth the Holy Trinity in the formed word of God, and revealeth all mysteries within and without. And even then is the time, when *Enoch* and the children under his voice lead a divine life; of which the first life of *Enoch* was a type; and even then there is a blessed and golden year; till *Enoch's* last translation comes; and then the Turba is born, which, (when as it shall enkindle its fire) shall purge the floor, for it is the end of all time.

*Enoch* begat *Methuselah*, who was the man of the longest age, and was translated three hundred years after; this sheweth that the spirit, (which in *Enoch* did put forth a twig, viz. *Methuselah*, who attained the highest age) shall rule in the last, and highest age (of the world) and in the mean while hide itself before that time, and remain as it were translated; as *Enoch* was translated, and was no more seen.

His translation was not a dying, or a putting off of nature, and creature; but he went into the mystery betwixt the spiritual and outward word, viz. into paradise, and is

the propheticall root springing from the stem of *Adam* in the line of the covenant; from which Spirit afterward the propheticall mouth speaks.

This Spirit was translated in the living voice of Christ, when it spake in the flesh, and must be silent, till the voice of *Jared* is finished; then he proceedeth forth again from his first root through all voices, viz. through the voice of *Noah*, which denounceth the deluge of anger to come upon *Babel*, and through the stem of *Noah*, and the whole propagation of his tree through all the lines, viz. through the heathenish Japhetical and Shem's line; and though *Abraham's* and *Nimrod's* children in *Babel*; through *Moses* and the prophet; and lastly, through the voice of the manifested word in the spirit of Christ, and revealeth the whole mystery of the tree of knowledge, of good and evil.

For through his voice all the forementioned voices of the lines of the wonders (whence the kingdoms of this world have had their rise) shall be changed into one voice, and knowledge, and transplanted into one kingdom; viz. into the first tree of *Adam*, which is no longer called *Adam*, but Christ in *Adam*. All nations, tongues, and languages, hear this voice, for it is the first word, whence the life of man proceedeth; for all the wonders do again in the word come together into one body; and this same body is the formed divine word, which at first with *Adam* did introduce itself into one only stem; and through him into one tree of manifold boughs, branches, and fruits, to the contemplation of the divine wisdom in the wonders of the powers, colours, and virtues, according to good and evil.

This high Tree doth disclose, and clearly open itself what it hath been in time, and what it shall be eternally, and in its disclosure *Moses* puts away his veil, and Christ his parables in his doctrine; and then the propheticall mouth of this *Tree of Wonders*, doth express in Divine Power, all the voices of the powers of the tree, whereby *Babel* taketh her end; and this is a wonder, and in this same wonder all numbers and names are manifest; and this no man can hinder.

For that which is lost in the spirit of the letters shall be again found; and the spirits of the Letters (shall be again found and known) in the formed word of the creation; and in the creation shall be found and known the being of all beings, and in the being of all beings the eternal understanding of the Holy Trinity; even then the contentions about the knowledge of God, and his being and will do cease: when the branches shall know that they are (or stand) in the tree; they will never say, that they are peculiar and singular

singular trees ; but they will rejoice in their STEM ; and they will see that they are altogether boughs and branches of one TREE ; and that they do all receive power and life from one only STEM.

And there *Moses* shall keep sheep, and each sheep eateth his own pasture ; therefore mark it ; when this happeneth to be fulfilled, *Noah* denounceth the deluge, and *Elias* brings the flaming sword upon the false *Israel*, and the *Turba* in the fire of the wrath devours the *wild tree with its fruits and branches*. Let this be told thee *Babel*. [*London.*]

For as concerning *Enoch's* divine time, our speech is taken from us, seeing *Babel* is not worthy of it ; also shall not see it ; so also to disclose the time of the ancient, whose number shall be manifest in the Rose of the Lilly.

*This very clearly alludes to the revealed Prince of the Jews, and also his great powers.*

Again, in another place ;

Lo ! a star shineth from the East and North, which shall blindfold thee, and break down thy walled towers and strong holds in Jerusalem and Babylon ; for thou art called no more Jerusalem but Babel, and the children which sit in the shadow of the night, and which lie imprisoned in Babel, shall be delivered and come forth, and enter into the city of God, which he hath set open to all nations and tongues of the earth, that his glory may be known ; a light for all nations.

This is the same as C. Love, who says, " Out of thee, England, shall a bright star arise, whose voice and light shall make the heathen quake."



THE FOLLOWING IS SELECTED FROM

## KOTTERUS:

THE REVELATION, *March 20, 1621, Page 35.*

ON the 20th of March, in the year 1621, the angel, which appeared to him in former times, did lead him into a field, and demand again of him, if he had performed what he was commanded, and encouraged him to continue in the performance of his duty; he at that time told him, that God, from the beginning of the world, in five several ways, had exercised his judgments upon mankind—the first of all upon Adam and Eve, who, with all their progeny, he shut out of Paradise—the second, on the whole world, which he destroyed with the deluge—the third, remarkable judgments was over the cities of Sodom and Gomorrah—the fourth, on Pharaoh being overwhelmed in the sea—the fifth, on the people of Israel and the city of Jerusalem.—And the time of the sixth judgment is now at hand, by which God will tribulate men throughout all the earth with sword, pestilence, and famine. Now the causes of these horrible judgments were,—first, Disobedience in our first parents—second, because men would not be ruled by the Government of the Spirit of God—the third, that opposing the Commandments of God, they committed abomination—the fourth, because Pharaoh would not give Glory to God, but despiseth the Lord of Heaven and Earth—the fifth, because the Jews would neither hear nor receive the Prophets and Apostles sent from God unto them, to exhort them to repentance.—

And

And the causes of this sixth approaching judgment are, that men refuse to be obedient to the Gospel of Christ, and that these are the times foretold by our Saviour, that men should be wicked, as before the Flood, and as in Sodom and Gomorrah.

The Spirit at this time repeated what before he had told him, of the Great Monarch of many kingdoms, saying, *that he was the Lord of the Eastern Nations*: And that God had delivered into his hands the Rod of His Judgments, and commanded him to go unto the war in his own person.

The Spirit at that time also commanded Kotterus to declare unto all the Lords, Princes, and Potentates of the empire, that if they would avoid the prevailing hand of this Judge, nor come into the power of him, whom God had made the Executioner of his Judgments, to believe, that there are but two Ways left them the first that they would repent and believe the Gospel, and that those Great Persons who have gone before the People in their Sins should now go before them in Humiliation and Amendment.

The second Way to restore Peace to the empire, is to promote king Frederick, and his progeny, at which words of the angel, Kotterus, *interposed, and said, if the king of Bohemia and his progeny, be so acceptable, why was he so unsuccessful as to be enforced to fly from Prague*, to which the angel did make answer, if he had not been expelled by the enemy, he should be enforced by some one else, but for the good of his own progeny, who, although they are oppressed now, they shall hereafter be exalted; for I do declare unto you, *that the Progeny of this king shall fill out unto the Pope and his adherents the cup of bitterness, which shall be grievous for them to drink.*

## VISION

OF

CHRISTIANA PONIATONIA,

P. 62.—C. 11.

Her Vision on the 11th of December, 1627.

**B**EING in a great extacy, I conceived I was to go through a narrow way, and climb up a rock so high and steep, that I was continually afraid that I should fall down from whence I came, but being come to the top thereof, I looked round about me, if I could see the old man approaching to me, and lifting up my eyes I beheld the Heavens to open, and the old man looking down upon me, and saying to me *Come up to me*; but I answered, Lord, I cannot. He replied, *Give me your hands*. I therefore held out both my hands unto him, and he drew me up from the hill into Heaven, and he said unto me, Pray thus, *O Lord, prepare my heart and all my senses to understand thy wonderful work*. This prayer being ended, I beheld a great company, and a large plain, in which they stood so full of light that I could hardly behold it for the glory of it. I demanded of the old man what spacious and shining place it was? he answered, *it is the Throne and the Majesty of the living God, attend diligently and behold*. And immediately upon these words there came out of that company a certain young man having wings on his back, who clapping his wings, did take advantage thereby to lift up himself and flying on high, did cry with a loud voice. O Lord, righteous and true, wilt thou suddenly rise to take vengeance on those who with ignominy do obscure the glory of thy name, wilt thou suddenly shine forth in the glory of thy strength, to put an end to the sins of the wicked; arise, O Lord, and shew thyself to be that God who wert in eternity, who remainest in eternity, and whose years do never fail, manifest thyself to be that God in whose power is both heaven and earth, and every living creature, and than whom there is none so faithful as thyself, and thy faithful shall rejoice in the beholding thy strength, and the revenge which thou hast taken of thine and their enemies, saying, Let Jehovah the Great God be magnified from generation



ration to generation. After he had spoken these words, he alighted on the earth, and stood on his feet again and held his peace. I was amazed at this vision, but the old man said unto me, *Observe again.* I therefore composed myself to attention; and behold a great wind arose like the loud murmurs of a violent storm, and the thunder roared without ceasing, insomuch that the earth did tremble, and I did quake for fear.

Then there appeared A MAN ARMED from head to foot, *whose head was as fire, and a flame proceeded from his mouth,* he came forth and stood by himself, and one of the company brought him a great sword, and did put it into the right hand of the ARMED MAN, saying, this is my strength, and this right hand of my strength shall with this sword destroy all my adversaries; behold I am prepared, and will come unexpectedly in a day when the wicked shall not think on me, in a day which the ungodly do not know of, and I will render unto every one according to his deserts; I will put an end to all iniquity, and in my wrath I will grind into powder all unbelievers, and cut off the name and the memory of them from the land of the living.

But the angel who did raise himself on his wings before, did again abandon the earth, and flying through the air did cry aloud with a great voice, woe! woe! and again, woe! and more than woe to those who do oppose that most *Mighty King*; woe unto those who most perfidiously have rebelled against that immortal King; woe unto those who have forsaken this most mighty King, for he has forsaken them, and will forsake them, when he shall so drive them from him, that they may never see his face in eternity. Having spoke these words he left flying, and did stand again on his feet and held his peace.

When the armed man again lifted up his voice, and said, *I will now hasten my judgment, and put it suddenly into execution*\*; but first I will perform a wonderful thing: much evil shall come from the north and from the east upon all the inhabitants of the earth, that with a sword they shall overcome all those that proudly rebel against me; for my power and the strength of my arm is with them, to uphold them that they shall not fall, for the heavens shall rejoice and the earth be glad, and the sea shall laugh, and every creature shall be comforted, when they shall behold the wonderful power, and the help of the Lord of Glory. Having

\* The Armed Man means the Revealed Prince of the Hebrews, and his power is here expressed,

spoke these words, he vanished from my eyes; but he who had wings, and who did fly twice before, did fly again, and crying with a loud voice, he said, *Rejoice, you righteous, in the strength of this Mighty King, for now in a short time, he will arise to help you, he will multiply the gladness of your hearts with the greatness of his power he will comfort you, and fill your hearts with abundant joy: use but a little patience, and be assured that Jehovah the God of hosts will perform it.* Having spoke these words he disappeared, as did all the great company, at which I was struck with great amazement. The old man said unto me, go along with me, and I will yet show thee more. I had not gone above four paces but I beheld a great train of artillery and having demanded what it was, the old man told me it was the fury of Divine wrath to be poured forth shortly upon all those who commit abominations; but the measure is not yet compleat; the wickedness of the ungodly is not yet full ripe for vengeance, but the greater is the divine, the more heavy will be the indignation of his justice.

#### ANOTHER from the Same.

February 9, 1628.

**A**FTER these things, I beheld another man with a trumpet in his hand, who turning towards the North, did sound it with so much vigour, that the skies did ring again with the voice thereof. I asked of the angel, who came unto me with a book in his hand, who it was, and why it did sound his trumpet so loudly? He made answer to me, *It is the angel of God, sent to call the nations of the North, the East, and the West, to come against Babylon\*, for now is the predestinated time, that Babylon must fall. O how dreadfully shall Babylon be laid waste! how irrecoverably shall Egypt† be destroyed. Whoever passeth this way shall be amazed, and shall weep at the horror of the ruin of it. Behold the day of her visitation is at hand, and of the wickedness of her inhabitants; and it shall come to pass, that he*

\* Babylon is meant London.

† Egypt, England with its establishment.

which flies from the sword shall fall into the pit; and who escapeth from the pit shall fall into the snare, and the vallies shall be filled with the carcases of the dead.

O! how dismal will be the howlings and shrieks of those whom the sword of God shall destroy? they shall cry with a loud voice, "O thou sword of God, how long will the edge of thy fury continue? Return into thy scabbard—return and be at rest:" But the sword shall make an answer, "how can I be at rest, when the Lord hath commanded me to devour you; who can turn away his hand that is stretched forth against you; Oh how many shall be overtaken by his indignation, and fall one upon another, the strong shall fall on the strong, and the mighty on the mighty: Every hand shall grow faint, and their knees shall knock together; this is the reward which shall be given to the enemies of the living God; for the mouth of the Lord hath spoken it."

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*A Prophecy found in the Library of Salizarus of Heidelberg in Germany, about 312 Years since.*

**T**HERE shall a King arise out of the nation of the most illustrious Lilly, having a long forehead, high brows, great eyes and an eagles nose; he shall gather a great army\* and destroy all the tyrants of his kingdom, and slay all that fly into mountains and caves from his face, for righteousness shall be joined unto him as the bridegroom unto the bride, with them he shall wage war even unto the fortieth year, bringing into subjection the *Islanders, Spaniards and Italians*; Rome and Florence he shall destroy and burn with fire, so as salt may be sowed on that land. The greatest clergyman who have invaded Peter's seat, he shall put to death; and in the same year obtain a double crown. At last going over sea with a great spiritual army he shall enter Greece, and be named *King of the Greeks*, the Turks and Barbarians he shall subdue, making an edict; that every one should die the death that worshipped not the Crucified one, and none shall be found able to resist him, *because an holy arm from the Lord shall always be with him*; and he shall possess the dominions of the earth; these things being done, he shall be called *the Rest of the holy christians*.

\* A spiritual army.



*A remarkable Dream of Mr. Stephens, who, after earnestly supplicating the Lord God that he would be graciously pleased to direct him in the truth of Mr. BROTHERS'S mission, that he might not be deceived by any false notions respecting him, sent the following Letter to Mr. B. who has kindly permitted me to insert it in this.*

DEAR SIR,

**M**Y reason for troubling you with these few lines is respecting a very singular dream that I had, on the 30th of the month of August last, as I lay on my bed, this vision was clearly held up to my sight, which is as follows:

As I looked towards the West, there appeared to my view a very black cloud arising, as though a tempest was coming, the cloud seemed to come over the city with haste, and proceeded towards the east. The cloud to me seemed as black as sackcloth; presently I beheld and saw a beautiful bright and clear rainbow fixed in the cloud, I beheld it with admiration; as I was admiring the rainbow there plainly appeared to my view in very large capital print letters, and the letters exactly resembled the colours of the rainbow; the letters expressed the words, "*This is the name whom I have sent unto you, mistrust him not.*" I thought in my dream that I went immediately to the rest of the family, to be spectators of these letters as well as myself: but I thought I could get no one to come; while I was thus employed, behold the letters and the rainbow vanished, and the tempest came on rapidly, the lightnings I thought poured down with incessant fury as if it threatened destruction to all around. Presently I thought I saw all the chimnies all around me on fire. By reason of the lightnings, and the fire come out of their tops as it would stream forth from the mouth of an oven, I seemed to feel myself in great distress, and very much alarmed. I ran immediately to the top of the house that I was in, to see if our chimney was on fire likewise, but I thought to myself it was not, although I could see all the rest around me on fire, and the tempest still kept pouring down. Presently I thought I heard the voice of two men singing, it appeared to me to be in the air; I could hear the voices, but could see no man, neither could I understand what they were singing. But I thought by the sound it was

praises

praises to God and the Lamb that was slain. As the tempest still continued the voices still drew nearer to the house where I was. I could by no means learn for a time what these voices meant, nor from whom they proceeded from. But after some little time, I was told it was Richard Brothers and John Wright proclaiming the judgments of God. Afterwards I thought it was calm.

And I awoke, and behold it was a dream.

I am, Sir, your humble servant,

THOMAS STEPHENS.

No. 72, Old Gravel-Lane, Ratcliff Highway,

Sep. 2, 1794.

DREAM by Mrs. MOLLOY.

September 10, 1794.

THAT the Lord took me to a place where a hen was sitting, and the Lord asked me what she was doing, I answered sitting; and the Lord said, as this hen nourishes her young under her wings, so I nourish you; and then I was carried to the top of a high mountain, under a large green tree, where I was then alone, and I went down on my knees to pray, and when I had prayed a little while, the Lord came to me, and laid his hand on my head and blessed me; then I was carried into a road between two high rocks, as high as St. Paul's church on each side, and in the middle of this road run a clear chrystal stream; the same way that I was going, and a great company with me, and there was Mr. Brothers, who led us the way; he was dressed in white linen, and there was another man in white linen, and this stranger said something angry to Mr. Brothers, but he did not rebuke him again, but looked at him very meek and mild, and the strange man in white lay down to rest as I thought, and soon after I saw Mr. Brothers, as if he wanted to speak with me, but could not get near me for the people, and the road was narrow; they were all strangers to me except Mr. Brothers, and one man and his wife; and I thought we were going to the Heavenly Jerusalem.

ANOTHER

## ANOTHER,

On September 24, 1794.

**T**HAT I was taken to a large green field, an angel was with me in white, we walked together to a place where there was a bar across to stop us, and inside that bar I saw Mr. Brothers, and several angels with him; Mr. Brothers had something in his hand and was dressed like the angel in white, Mr. Brothers was taller than any of the rest, I was going under the bar, but the angel said, "you must not go there yet, for your time is not yet come, but will soon come, you are waiting to see the consolation of Israel, and shall see it;" and then I saw that I also was in white; and the words of the angel rejoiced my soul greatly.

## ANOTHER, September 28.

That an angel came to my bed-side, and shewed me a four-cornered box, with very small yellow seed, and said, "this is the bread that fed you when you came out of the land of Egypt;" that I was carried into London streets, and there was a terrible uproar, all the people running, some one way and some another; the Heavens troubled and dark, something like the moon rolling about in the sky, an anchor of bright steel cast down to the earth, whereto was fixed a chain of bright steel, which reached from the anchor to Heaven, and after that many bright steel darts were let down from Heaven, and a remarkable large steel ax was also let down from Heaven, and a large roll of broad striped ribband of different colours was also let down from Heaven, and rolls of strings of bright steel colour were also let down from Heaven; the anchor, darts, ax, and rolls to all of them were fixed a steel chain or string, the colour of the moon, reaching to Heaven.

A DREAM



## A D R E A M

Mrs. ELLIOTT,

November 7, 1794.

**M**ETHOUGHT Mr. Elliott came and told me, Mr. Crowder had been to Mr. Brothers, who said there would happen something very extraordinary that night or very soon; I went and watched at the window, looking up at the sky, which appeared serene; in a short time some sparks of fire fell from it, then a large circle like the moon, after that, two small clouds, when they disappeared, a ball of fire, from the sky opened, then I heard thunder, after which sparks of fire, forming variety of beautiful figures, still continued to move before me; I was on my knees, there was some persons in the room who wished me not to do so, nor would they let me alone, placing something white before me, which I removed, and said, "get behind me Satan." Others came and knelt by me, but I thought I saw plainer than they did, for which I was very thankful: then I thought I was in another place, the inside of which there was a very great fire, people walking about in kind of twilight, and a voice which I thought came from the Supreme, though in the likeness of a man (that was standing on the outside where I was with others) said, this is what Mr. Brothers writes of in his book; I thought immediately the fire I saw, was that fiery furnace that he speaks of in which the Lord's people lay, I looked to see if I could perceive any laying in it, but could not see them, there were some persons standing before it, and walking about; I felt the heat from it where I stood. I was asked, if a man that was there was like Mr. Brothers? I answered he is fatter than Mr. Brothers. The person whose voice I heard went out with the rest into a most beautiful place; I found myself alone likewise in as delightful a place as I ever saw, while I was viewing it with joy, not daring to follow those that had gone into the inner place, a female came to me and said, "this is the city." Mr. Brothers re-  
commends

commends those here that live good lives, I cried very much, and said, "Oh! but I have been a great sinner;" then she said, that will not hinder your coming here, you should dine with me, but cannot without leave; she took me by the hand, led me through different places, which appeared most delightful, they were like beautiful arched saloons, and shone like the brightest day: when I awoke.

Mr. Elliott.

November 1794

Mr. Elliott came and told me, Mr. Crowder had been to Mr. Broome, who said there would happen something very extraordinary that night or very soon; I went and looked out of the window, looking at the sky, which appeared serene in a light blue colour, at the full moon, then a large circle like the moon, after that, two small clouds, when they disappeared, a ball of fire, from the sky opened, then I heard thunder, after which sparks of fire, forming various of beautiful figures, still continued to move before me; I was on my knees, there was some persons in the room who wished me not to do so, nor would they let me alone, placing themselves white before me, which I removed, and said, "you behind me Susan." O! what came and laid by me, but I thought I saw brighter signs than this, for which I was very thankful: then I thought I was in another place, the inside of which there was a very great fire, people walking about in kind of twilight, and a voice which I thought came from the door, in the likeness of a man (that was standing on the other side of the door) others said, this is what Mr. Broome said, that they would I thought immediately the inside of which there was a very great fire, that he looked of in which the fire was burning, I looked to see if I could perceive any thing in it, but could not see them, there were some standing before it, and when I went about; I felt the heat from it where I stood, I was asked, if a man that was there was like Mr. Broome? I answered he is taller than Mr. Broome. I then perceived a voice I heard went out with the rest into a most beautiful place; I found myself alone lying in a delightful place as I ever saw, while I was viewing it with joy, not daring to follow those that had gone into the inner place, a female came to me and said, "this is the city." Mr. Broome commends



THE  
PROPHECY  
OF  
HUMPHREY TINDAL,  
VICAR OF WELLENGER,  
SHewing  
THE DOWNFAL OF THE CLERGY,  
AND THE  
WOEFUL AND MISERABLE CONDITION OF THIS KINGDOM.  
*With Several Other Remarkable Passages.*

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LONDON: Printed for I. M. 1642.

And Reprinted for G. RIEBAU, No. 439, Strand, in 1795.



THE  
PROPHETCY

HUMPHREY TINDAL,

VICAR OF WELLING,

WRITING

THE DOWNFALL OF THE CLERGY

AND THE

AVOIDANCE AND REFORMATION OF THIS KIND OF



LONDON: Printed by J. JOHNSON, in Pall-mall.

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THE  
P H R O P H E C Y

OF  
HUMPHREY TINDAL,

*Vicar of Wellenger.*

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THE time will come as true as the creed,  
Of priests and clerks we shall have no need ;  
Churches shall fall, it shall be no wonder,  
For the Clergy and Laity shall be asunder ;  
And praying for founders shall pass away,  
And holy writs shall shew us what to say ;  
The churches where images were wonten to be set  
With lively letters they shall be writ,  
To many mens' hearts as heavy as lead,  
Both young and old may them read ;  
But to God's pre-eminence, and his high throne,  
All honour shall be to him alone ;  
Foxes shall fall, and rights shall appear,  
And thus it shall continue from year to year ;  
But at the last, a wonder to tell,  
There shall be stirr'd strife, with many a battle,  
For a double danger shall be the cause,  
For often changing, and breaking of laws ;  
The other, if you read arights,  
The loss of lords, kings, and knights ;

For woe worth the time, and woe worth the sorrow,  
 Mischief dates end, it shall be no borrow;  
 A Maiden in tower shall have in hand,  
 To rule and govern this her island;  
 Her lords by righteousness rule shall she,  
 At length of her great realme discharged she shall  
 be,

For Barons and Lords a promise shall make,  
 Of God's holy word a part to take,  
 But prelates in pride their lust to fulfil,  
 Shall cause thereby much mischief and ill,  
 Which may slay both priest and clerk,  
 They never heard such a piece of work;  
 For happy shall he be then, which is too true,  
 That bids England farewell and adieu:  
 For sorrows shall come, both to high and low  
 How one shall trust another none shall know;  
 For then ladies with sorrows shall sing,  
 Widows and maids their hands shall wring:  
 Children at their paps shall die in the street,  
 All kind of creatures shall mourn and weep,  
 Woe and alas then may be said,  
 All kind of pastimes down shall be laid;  
 Then castles and towns, and pleasant buildings,  
 Shall be destroyed, and come to their endings;  
 For who so be in bed over night,  
 Next morning shall be prest to fight;  
 Then great sorrow, hunger, and pain,  
 To eat dead folks, they shall be fain,  
 Woe worth the sin that this cause shall be,  
 To cause God thus to shew his cruelty.  
 But a VOICE shall come both night and day,  
 Crying to Heaven to call you away;  
 But sorrow and pain, for our offences,  
 With battle, famine, and pestilences;

As



As a dissolv'd land brought shall it be,  
 Who knows more none but he,  
 Then a peace there shall be pretended,  
 That peace may be dissembled,  
 That peace may be removed,  
 That peace will folly be proved.

But now greater fights will appear,  
 Great Mars omnipotent will be very diligent.  
 His bloody brands of steel to wet upon their side,  
 That we shall them deride.

This Mars with cruel fauchion  
 With nation utter ruin, that England situation,  
 Shall be with oppression,  
 And still ready on their passion.

Flanders shall rise with France,  
 With spear, shield bill and lance,  
 To fight a double dance,  
 Confedered with alliance,  
 To offer the defiance ;  
 Spain shall imploy Britons to annoy,  
 The Scots us to destroy, the Welshmen to annoy,  
 The Danes to pluck and pull.

And all this resurrection,  
 Shall be to their full fection,  
 To bring them to destruction.  
 England take this admonition,  
 Be wise and change thy condition ;  
 Doubt not but think it sure,  
 This storm thou shalt endure ;  
 With heart confess thee,  
 And to Heaven address thee,  
 For English name shall clear away  
 Out of this land for ever and aye.  
 When Rome is removed into England,  
 And every priest the pope's power shall have in hand,  
 Betwixt six and three (as I understand,)  
 The battle shall be in Briton land.

When

When pride is most preft, and lechery moft rife,  
and knights and knaves clad both in one clothing,  
the church awlefs, and the land lawlefs, by the year  
of Chrift to come and gone.

In the land of Albion fhall be much confufion.

Courtiers fhall be taxed, and great buffets have  
with flattering and fearing their prince they pleafe  
and againft the law they fhall rove, and caufe the  
Commons to be at a great difcord.

A dreadful dragon with a red rofe of great fame,

A baftard in wedlock born fhall be,

The Crown to obtain, fhall challenge by name,

*Tunc veniet puer ubi nomen ille.*

The fhorteft and longeft night,

That fhall be found in all the whole year,

There fhall be challenging to fight,

Great deface to fee and hear.

Penticoft night fhall be cloathed in white

In token of lightning,

For to be at Candlemas when torches be light,

A new morning for to be,

Afterwards carried out of the North,

And for to meet at Ravenspurgh,

S. and P. fhall ftand in Cosfield haven

Till fuch time as the keeper of the Crown

Shall die upon his brother's fword point,

Then fhall all be turned upfide down.

Then a lion came out of the Weft,

In harnefs to ftir them for to ceafe;

But there fhall be no manner of reft,

Until twenty hundred ftceeds run mafterlefs away.

A wet fummer before this fhall be;

Thus gueffed HUMPHERY TINDALE,

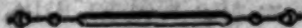
Vicar of Wellenger of his prophecy,

## CURIOUS PREDICTIONS,

FROM

KEACH'S ANTICHRIST STORM'D.

PRINTED ABOUT THE YEAR 1700.



THE Eagle droops and moults his wings,  
 And feuds shall grow 'twixt Northerns Kings\*;  
 Holland is threat'ned, Spain shall pine,  
 And blood shall swell the river Rhine.

When once the Orange † and the Rose ‡  
 Unite, beware England's old foes;  
 This done, no more shall monstrous pride  
 Triumphant over nations ride.

The Mitre falls and scarce shall have  
 A mournful tear or certain grave.

The Lillys || now bewail the loss  
 And serve but to adorn the cross.

The NORTHERN STAR § at last appears,  
 And an all conquering banner bears.  
 Howl! howl! ye merchants, all your deeds  
 Shall now receive their worthy meeds.

\* Poland and Prussia.

† Prince of Orange.

‡ Duke of York.

|| The Emigrants.

§ This Northern Star is the Revealed Prince of the Hebrews.



## PREDICTION of Mr. G. WITHERS.

I Shall not fail in't which is to presage  
 That Babylon shall fall in this our age,  
 Or set a lasting period to their hate  
 A bloodless Massacre here is already  
 Begun amongst us, and it will be bloody  
 When you perceive, admittance of those strangers  
 Who first began our Plagues renew our dangers,  
 And when they who suppose their persons free,  
 Will with the rest in equal perils be,  
 For boundless lustings mischief will beget  
 Which lies within the womb, unheeded yet,  
 Where sin and death are twins conceived together,  
 Though born a little while before each other.

